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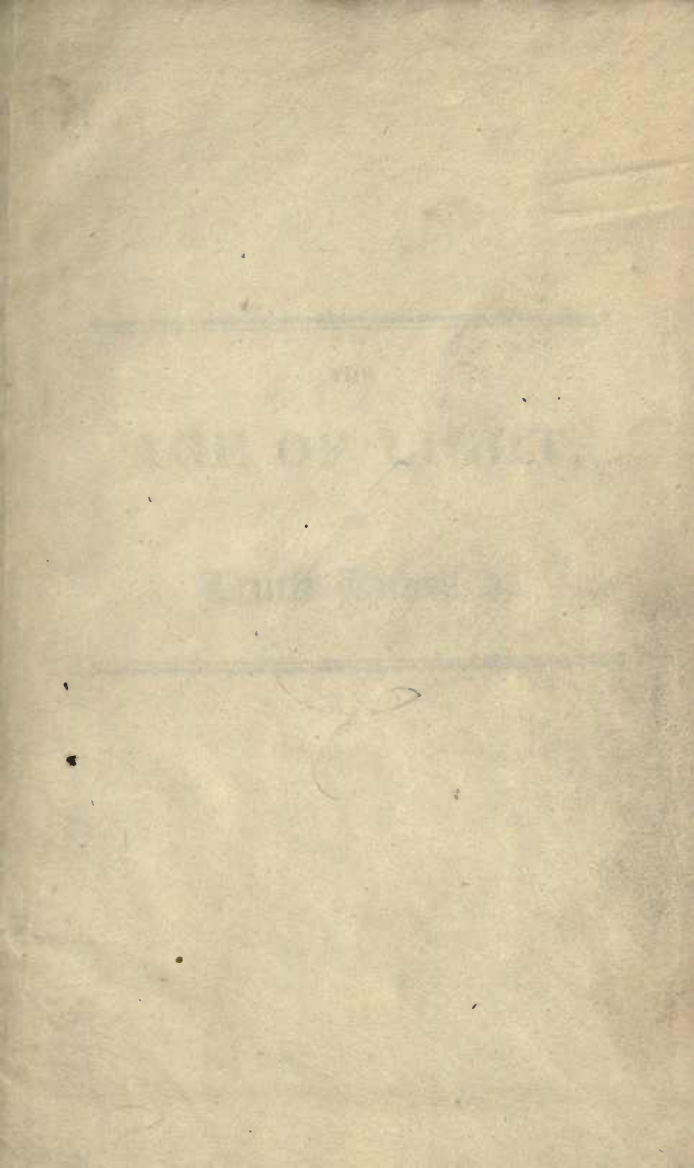
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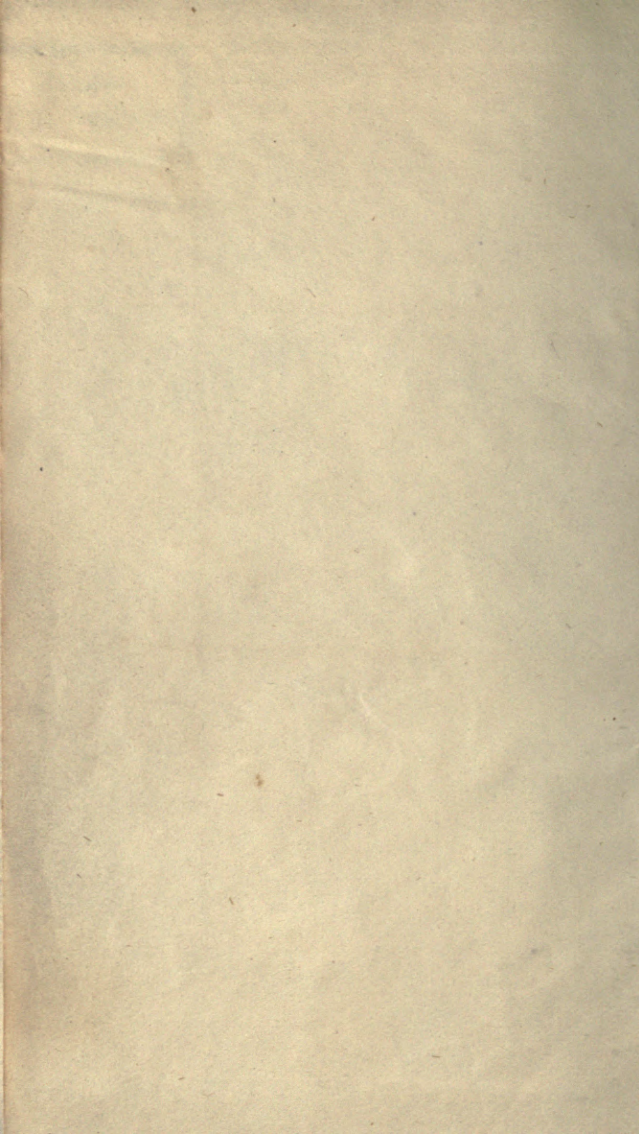
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THE
AGE OF LIGHT,

OR

Truth Unveiled.

copy red

THE

AGE OF RIGHT.

BY

Samuel Johnson

TRUTH AGAINST THE WORLD!

THE
AGE OF LIGHT,
OR
TRUTH UNVEILED;

TAKEN FROM

Strict Researches into Nature's Works.

BY A CORNISH TINNER.

Good from evil oft' do flow—
Perhaps in THIS it may be so.

*When a man discovers the most profound Secrets of Nature
FROM FACTS, unto him you should hearken.*

FIRST EDITION.

Circumstances threw this Edition to the world uncorrected.
There will soon be published a Fine Edition, with Maps of
the earth, mountains, &c. dissected: with the Life of the Author.

ENTERED AT STATIONERS' HALL.

Bristol:

PRINTED FOR THE AUTHOR, BY HUNT & CO.

NARROW WINE STREET,

AND SOLD BY ALL BOOKSELLERS.

1818.

TRUTH AGAINST THE WORLD!

AGE OF LIGHT,

TRUTH UNVEILED.

BY A COLLIER TANNER.

First Edition.

First Edition.

PRINTED BY THE AUTHOR, AT DENT & CO.

Contents.

I. The First Grand Cause, with a Description of Space, before any Beginning.

When

Nothing was made, no not one clod,
All space was--UNCREATED GOD!

II. How matter began, and how various Sorts accumulated to make the earth.

First all was in solution held
And then became a solid world.

III. The formation of the earth, and its first shape, and how finished as it now appears.

Not in confusion, as 'tis said,
But all was most divinely laid.

IV. The Appearance of the Earth, when Light first shone upon it.

V. State of the Anti-diluvian World, explaining where Paradise was, with its four Rivers.

Th' account by Moses is so correct
That a false one it will detect.

VI. Noah's Flood—Cause and Effect.

VII. Introduction of Truth Unveiled.

VIII. Childhood } IX. Mankind } How each stands with God.

X. The present Cause of Distress, and how to find a Remedy.

XI. Remarks on Angels, also on various Religions, and why so many.

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governed.
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and why they differ.

THE
AGE OF LIGHT,

OR

Truth Unveiled.

VAST deal from facts I ascertain,
And from these facts, others explain;
One truth unto another led,
And then to truths most grand, most dread;
Most dread, but they most sweet appear,
To know how all things so came here;
Also, to know how we do dwell
With God, who all things knows so well:
From these, sweet pleasures do arise,
Which drive all gloom from off our eyes;
Oh! the sweet pleasure, all to know,
I feel it—hence, I tell you so;
Hence to the world the same shall give,
That ALL such pleasure may receive.

According to the Nature of things, it appears, that before a beginning was begun, there must have been some Thing that was All-Wise, All-Powerful, Most Grand, Most Serene, and Most Sublime, and which appears to be, THE GRAND CREATOR OF ALL THINGS, THE GRAND DIVINE, or ALMIGHTY GOD!

As from this work it appears that
 Before beginning did begin,
 Some Thing most grand there must have been.
 And according to the Nature of things,
 it appears that

First, all of space was God alone,
 All Light Divine, materials—none!
 This appears to have been the case,
 Nothing but God, in all of space.
 All space was just as now is here,
 Where brightest lightning does appear;
 All Light Divine, most grand, most bright,
 No darkness then, nor dismal night.

As

Nothing was made, no not one clod,
 Hence, ALL was UNCREATED GOD.
 All Light Divine, most bright and clear,
 As nothing else was any where.
 ALL was bright Heaven, God alone;
 Sun, stars, earth, planets—there was none—
 God must eternal be—not made,
 And all of space he did pervade.
 No shape nor size to God so great,
 Hence nothing else is like to It.
 Just as 'tis said—It was so bright,
 His throne is grandest brightest light,
 Serene—no gloom, darkness, nor night.

Nothing is pure, but God alone;
 Hence 'tis so easy to be known;
 All other things are more than one,
 Mere agents—hence, are acted on.
 Hence, to that Light, things turn so soon,
 Even if placed in a close room.
 The seed of all things are Divine,
 God there resides, in power sublime.
 Each thing, to answer the intent,
 Hence here on earth all things are sent,
 With more or less of the grand cause,
 As first design'd by his grand laws.
 All proves enough for the intent,
 Even the whole that forth is sent.
 From seed Divine all things do spring,
 Hence all things did proceed from him.
 I'll prove that ALL was this way done,
 Even the whole beneath the sun.
 You prove 'twas done another way,
 I'll drop my pen, and silent lay;
 And till an answer I receive,
 To none shall I an answer give,
 Nor I my pen shall idle leave.
 Hence a beginning did begin,
 Which in my next I shall explain;
 How various things so came to be,
 To make this earth as now we see.

It plain appears that before this

All was Itself most pure, most fine,
 All brightest light, all light Divine,
 Most awful grand, and most sublime. }
 Hence creation—now stand in fear,
 If a small ray do now appear, }
 When this Most Grand acts in the air. }
 Chemists all other things may try,
 But Light Divine do from them fly;
 If they presumptive on are led,
 It flies from them and strikes them dead.
 So great and grand this Light must be,
 Not fit for human kind to see.

SECTION I.

*The First Grand Cause, with a Description of
Space, before any beginning.*

IN the first place, before the beginning spoken of by Moses; that is, before material worlds began; which is before God began to create any thing, wherewith to form the earth and planets—before all this, it appears, that there was only One Grand Thing, in the whole of space, which is God alone, without any form, filling the whole of space, uncreated, self-existing, eternal, or for ever, and of which (according to the appearance of things) I shall here first treat of or explain. But in the beginning, when God began to create as spoken by Moses, it then appears there were two things, and only two, in the whole of space, which is God and His Creation; which creation it appears soon began to produce a *third* thing, which is simple matter, or earth and water, the dregs of creation:—This appears to have been the state of space before, and at the beginning; and these *three* things appear to be all that ever was, is, or ever will be in the whole Universe.

All things arise from these :

First, There is God Eternal, the Creator of all Things, and from whom all other things appear to proceed.

Second, There is God in Creation, creating of matter.

Third, There is simple matter regulated into worlds as we now see them from the dregs of such creation.

All other things are only these things mixed, none are of the singular number, being more of one, or less of another, to suit every thing required here, which I shall hereafter explain. I shall now treat of the First Grand Cause :

In the first place, before material worlds began, or sun or stars were formed, or perhaps before any of them were designed, which must be long before any darkness could be, there being no material worlds to cause any. It appears, before all this, that all, even the whole of space, was Divine Light, or God ; nothing was in the whole of space but Divine Light, which appears to be God alone, and which Divine Light or God appears to be the Pure Grand Electric Fluid which pervades the whole Universe, and which ever did, do now, and ever will govern the whole world, and all things in it.—As, on strictly looking into the nature of things, it plainly appears that from This One Grand Thing

all other things did proceed, which hereafter I shall explain, thus the Grand Electric Fluid or Divine Light appears to be the First of all Things, hence I call It God. The Electric Fluid or Divine Light appears to be God, as it not only appears to be the First of all Things, and the First Grand Cause of all Things, but it also appears to be Single, Eternal, Immortal, and Almighty; uncreated, self-acting, self-existing in all space, and in all things. It appears to create all, form all, and command all. As the life of all, and all and every other grand attribute we give to God, do appear to belong to this, the Grand Electric Fluid, and as nothing else has these grand attributes, therefore It must be God. Hence Moses, he knowing true religion and the nature of things, having learned it from the Egyptian priest, introduces Divine Light in his third verse as the First Grand Thing on the great stage in the beginning of time. *Let there be Light! and it was so.* And so this appears to have been the case, according to the real appearance of things, which I shall hereafter explain. This appears to be the sun shining on the earth, when the earth was last formed: at that grand time, The Electric Fluid appears to have regulated the earth and planets, and then formed the sun as Its grand seat, there to command material worlds, all then in hand, and so remain to this day, and ever

will, until a new regulation of the Universe is found, necessary, or required, which will not be, until this earth becomes useless, say—the sea and ocean full of sand and shells, or the metals of the earth all used! According to my Theory of the Earth, it plainly appears, the sun is formed by Divine Light, also the earth and planets appear to be first created and then formed by It. The whole creation appears to exist by It, and all creation do dread or fear it. The winds and waters obey Its command, therefore the Electric Fluid must be God.

Enough of This Divine Light is in the sun, to command this system, so no doubt enough is in the distant stars to command other systems. Enough Divine Light is in the air for what it was intended, so in the earth, the waters, in mankind, and in the whole creation and vegetation, more or less, as is required in every thing and every place:

More in the sun than is in you

Because it has more work to do,

Less other things possess than we

Because they are of less degree.

Hence the sun keeps the system in its place just as a small ray of God causes us to walk, run, &c. if it leaves us, down we fall;—the same would be with this system. But before any matter was formed, it appears, there was nothing else but This Grand Electric Fluid or Divine Light, or God

alone, singular, throughout all space, as it plainly appears material worlds was not begun, therefore there was no earth or other bodies to cast a shadow, hence darkness could not be; therefore nothing could be, in the whole universe; but Divine Light or God Alone, which is always the same. There is but one Pure Light, all others are necessary lights which are impure or mixed. Indeed it appears that there is no such thing as darkness with God—no day nor night with Him. God is Light, hence by our having a ray of Divine Light within us, God is Life, and by God being life, all our faculties proceed.

God gives us knowledge how to act,

Hence good and just do we expect.

God is Light. When darkness commenced, it appears, the Almighty took Its grand seat in the sun, to command the materials that caused darkness, but before material worlds were formed, the Divine Light or God appears not to have been in one place more than in another, as there were no materials then in a body to command, therefore no sun; because there was no need of one. All space is now regulated according to the present state of the Universe, not as *then*. Darkness is caused by material worlds being formed, hence they cast shadows, which is darkness. Darkness is only less of God's presence, designed to suit poor

mortals here. There is nothing more in darkness than is in light, but less, therefore there is no spirits nor ghosts by night more than by day, and as there are none by day, there are none at all; indeed, it appears there is nothing created above man.—The sun is caused by Divine Light or God, taking its Grand seat there to command this system.

As all our blessings come from there,

E'en all our food, and all we wear,

And all we use for ev'ry thing

Is sent us by this grand Being

E'en ev'ry thing that sprout and grow,

And ev'ry thing that move or flow.

The sun is only more of God's presence, designed to command material worlds. God could have formed a sun every side of the earth if necessary; but when the earth and planets were formed, it appears, that the sun was the cause of it, and was formed at the same time to command them, and to give light, life, and necessities to all things.

It appears, that the grand agents call the wind both here and there, and clear or close the atmosphere; hence the wind changes so suddenly.

They call the water from the sea or earth,

And deal it out in gentle love, or wrath—

Hence we have good or bad harvest, storms, or fair weather; as the Divine Light please to deal with us.

It splits the earth in many a twain,
 And makes the whole unite again;
 And through the air as lightning:

Hence arise troubled seas, earthquakes, torrents
 of water, &c.

And through the earth, in many a vein,
 The ores to metals turns again.

The lodes and branches through the earth, appear
 as its passing place; hence we find malleable gold,
 malleable silver, and malleable copper, in the bowels
 of the earth.

It penetrates all seed Divine,
 Of ev'ry thing of ev'ry line;

And instantly gives life to all. Whether the
 Divine seed is the bottom of the ocean, in the
 hardest rock, or in the firmest body, the Divine
 Light penetrates in an instant, and instantly life
 is there.

From hence all have their vital spark,
 Which is our life, till it departs.

Indeed, as all other things seem to be com-
 manded by it, so mankind appears to exist and
 grow by a ray of God taking possession of the
 Divine seed, and seating itself in the head; as when
 life comes, the mother feels the effect instantly, as
 if electrified; also, if you receive a violent blow on
 the head, you see this Light go through your eyes,

and instantly you fall; and if the blow spoils its seat, it returns no more. Your vital spark has left you, and as Plato said—gone to common air again. You are then dead, and so it appears to be the same with all the creation;—with it, we live; if it leaves us, we die. Therefore I conclude it was a ray of God that came to us when we began to live; and that it is a ray of God that leaves us when we die. Hence, this is the immortal part, or soul. Therefore our soul is a part of God, and always a spectator and companion with our mind. If we do wrong, gloomy Dis is our companion; but if we act to the best of our knowledge, we have sweet content. Indeed, what is life? what is it but God on earth or in the sea, for various purposes here through all creation. God is life to all. Then what is our soul but life. If so, it must be a part of God, which is immortal, never die, never alter, nor cannot be punished. By this, all our evil designs, if planned ever so artfully, are frustrated here.

Our mind proceeds, when soul is joined
To our bodies, (when on earth combined)

The Grand Electric Fluid Fine

Does still appear the Grand Divine;

For if it leaves us, down we fall—

The same it acts with all things—all.

Every thing has a *mind* to suit the *form*, and every thing ought to act accordingly.

And as the smallest spark, or ray, of the Electric Fluid, or Divine Light, does the most wonderful things, then, what must the whole be? It can be nothing less than God! A flash of lightning, although of such wonderful power, is no more to the whole of Divine Light, than a spark of fire is to the Sun, although it is said to be a million times larger than our earth; we can form an idea of a beginning to all other thing, even the first matter the earth is composed of, which I shall in this little book attempt to do, so we can form an idea of all other things being destroyed. But This, the Divine Light, or Electric Fluid, appears to have been before all worlds, and will continue unaltered, still the same, commanding all things, and for ever; and of which we can form no idea how It begun, or any idea that It can be injured or destroyed. Nothing can oppose God—nothing can oppose the Electric Fluid, or Divine Light. Indeed, without the Divine Light taking possession of the Divine seed, we never should be born. By our having a ray of the Divine Light within us, we grow, know, move, hear, feel, and see; without this ray of God within us, we never should be; without It, the Divine seed of all things would perish, and God would cease to create. Without It, there would be no God; no matter made to form worlds; no worlds; no creation; and what is already created, would be useless.

No sun, no stars of This composed,

No earth nor planets dregs of those.

This, the Divine Light, appears to be the Almighty, the All-powerful God, the Great and Grand Creator, that formed all Things.

Mankind and beasts, and all things else,

With this extend and grow itself;

The earth itself do also grow

By its produce, which makes it so.

Earth's produce grows by Light Divine,

Hence all proceeds in the same line;

Each has of the Grand Cause enough,

The smallest worm; the largest stuff;

Hence all is God far as each go,

E'en ev'ry thing that live or grow.

Hence the beautiful form of all things. God in all. There is nothing else in the whole of space but Divine Light, and what has been produced from It. God is All in All. Hence the saying of the ancients—*Thou Art!* and, from whom all things proceed. And as all things that we know appear to be formed and commanded by Divine Light, therefore we may reasonably conclude, or reasonably suppose, all other things that we cannot comprehend, to be formed and commanded in the same manner. Hence, we may reasonably suppose the distant stars to be suns to other worlds, even as our sun is to this. Indeed, by our placing

This, the Divine Light, as the First Grand Cause
 of all things, most things and questions can be
 nearly and reasonably answered or accounted for ;
 therefore I finally conclude—IT is GOD!

God's chiefest seat is in the sun,
 Around which all our planets run,
 Of light and heat each has its share,
 Beings to suit, no doubt are there ;
 God's minor seat, is the creation
 Of each planet in its station :
 So other stars are other suns
 To other worlds that round them run.
 Thousands of suns, in endless space,
 More thousands worlds there run their race ;
 All the abode of the Grand Cause,
 Infinite—therefore reader, pause.
 Thousands of suns, without number,
 More thousands worlds still make us wonder,
 Form'd and united by One Thing—
 The Electric Light so grand is seen ;
 This One appears to form the whole
 The sun, the stars, and planets all,
 And all things there, both great and small. }
 Then what are we, or what are men,
 Vainly to think they are shaped like Him ;
 Our sun exceeds our earth in size,
 A million times, or far besides.

Millions of other suns as great
 As this, that gives us light and heat,
 And each of them is His grand seat.
 More numerous worlds on them attend
 Throughout vast space, without an end :
 Millions of millions beings there
 Unnumbered—all to suit each sphere ;

}

And yet all of these are not God ;

E'en all the worlds, and all the suns,
 And all the things in them, or on,

But THIS—the Divine Light that appears to
 have made, formed, and commands the whole, and
 That occupies the whole of space,
 Every thing, and every place,
 THIS appears to be GOD !

Then what is man ?

Pray tell me, some one—him that can,
 How some shall sit at His right hand,
 Or how in shape like Him we stand ?

SECTION II.

On the Beginning of Matter, & how various Sorts accumulated to make the Earth.

HAVING, in my humble way, explained the First Grand Cause, or God, I shall now point out the beginning of matter; or how the first particle of earth and water was created, or made, and also how it accumulated to make the earth; in explaining which, the First Grand Cause, or God, will more fully appear. According to the appearance of things, this beginning of matter plainly appears to be what Moses meant by his first verse, when he wrote—*In the beginning God created the heavens and the earth*: but Moses never explained how matter was first created or made, to form the earth with, which I shall now attempt to do, but he immediately proceeded to the formation; but there must have been materials created, before the earth could be formed; and so it appears there was; which I shall here endeavour to explain:—It is easy to conceive how every thing is, as we now see it in the earth; if we begin in the right way, even

the most difficult things to define, can be discovered. We see a large tree comes from a small nut, so all other things spring from Divine seed, and then produce matter; hence it is easy to judge how came the materials to make the earth with.

Moses's first verse appears to signify, creating of all matter that material worlds were at first composed of; both what is in heaven, as well as in our earth; and, perhaps, this verse alludes to all matter in distant systems, throughout the whole of space; as Moses said, created the heavens as well as the earth; or, at any rate, it must mean the material worlds of this system; that is, it must mean, creating the moon and planets which are in heaven, as well as creating our earth. It appears very likely, to allude to creating all matter, that was then in the whole of space. As the learning of the Egyptians, was most wonderful, at and before this time, when this was spoken by Moses; which learning was kept a secret, by the Egyptian priests and princes, whose people were governed by these priests, by their introducing error into their system, long before this time, to suit their own purposes. I have no doubt, but these priests knew well, what true religion was; but they placed error in with true religion, to make the people more obedient to their selfish views and commands; just as is now done in many countries, and taught

to this day, for the same selfish purposes. But Moses, being taught, and fully learned in all the Egyptian mysteries, of how the earth and world was created and formed, as well as how the whole was governed by the Almighty ; he, Moses, appears to be designed by God, to give these sacred truths to that singular people, the Jews, that these words might be preserved by them, for future generations all over the earth : so that, when the earth was fully known and enlightened, which now appears to be fast approaching, that then these sacred truths might be explained, according to reason and the nature of things ; or as things really are. Indeed, if the Jews had not been a singular people, by having such singular laws delivered to them, these sacred truths would have been destroyed long since, even as all other learning was, when Egypt, and other learned empires, fell into the grossest ignorance. Learning and true religion have many times met a total wreck, just as states and empires. Many bright men have appeared, in many countries, but the earth was not fit to receive them ; hence, error mixed with truth, have been suffered to govern the world for many a thousand years : but when the world is enlightened, which I see is fast approaching, then error will be separated from truth, and truth will reign alone :—all past things have been neces-

sary, and so is the present system, to bring about the reign of truth. I return to the beginning of matter:—That word *beginning*, appears to contain, according to the nature of things, millions of millions of our years, if we account according to our computation of time, if creation went on no faster than it now does; but time was not begun, nor did time commence until there was enough materials made or created wherewith to form the earth and planets; and when the earth and planets were formed, and the surface of the earth finished with water, and the grand agents had formed the atmosphere, then time begun; but no one was on earth, or possible could be, to take down the account, as the surface of the whole earth was naked, and one grand desert; this I speak as a fact. Hereafter I shall give by analogy, a computation how long it took to create the earth. It appears there have been several creations to create matter, and also, several formations of earth and water, before the earth and water was formed as it now is. A creation must have been to produce matter, before a formation of that matter could take place; a house, or ship, or any other thing, could not be built without materials; nor could the earth be formed, before it was created.—Hence Moses's *beginning*, which he did not explain. And after a formation, there must have been a new creation; as at the wreck

of worlds, when the matter was newly arranged, the then living things, and dead matter, must have been thrown together, to produce a new formation; which must have destroyed the then existing creation: and from hence we find the shells, with bones, timber, and various other things, the wreck of former worlds, in the solid rocks, deep inclosed in the mountains, where it is impossible to have been in any other way, than by a new formation from former creations. Therefore, God had to will a new creation, to suit the new formation: every thing in the earth appears to be designed for each other, and done in this way; creations for formations, and formations for creations: hence all things in and on this earth, are suitable for each other.

In the first place, when there was nothing but Divine Light, or God, in the whole of space, it appears that God willed a creation for his minor residence, all according to his grand design, when instantly, Divine seed appeared, such as was then necessary for God's various purposes, and God was life to all. And from these creatures, whatever they might be, from these, when dead, came the first matter.

Creative power belongs to God alone;

No creature yet can make a single one;

Not the least thing that stand, fly, crawl, or
swim,

Not one has life or form, except through him.
God, in all things, has caused all things to be,
And from the dregs has caused the earth & sea.
With all material worlds, I have no doubt
Creation only, brought all things about.
Reader, consider what time all this did take,
From creation only, God all worlds to make,
It so appears to be, if you strictly pry
Into all God's works, and search as close as I.

Hence, the seed of all things is Divine, or the
residence of God; hence, all things proceed from
God, and God is all in all. This appears to be the
beginning of Moses. Reader, allow this power to
God—allow him, The Grand Creator, a power to
will divine seed, for his minor residence, for various
purposes, which appears to be reasonable, and all
other things will plainly appear, and can be rea-
sonably accounted for. Here God began to create
matter; he being the life of all things, bringing on
Divine seed to perfection, under his Divine pro-
tection; and when these bodies were abandoned by
their creator, which we call dead, then earth and
water was the produce: various creatures, pro-
duced various kinds of matter, earth, and water;
and these, being mixed over and over again, pro-

duced various things, and from hence the grand agents, with all other things, were produced.

This plan of creating matter is still pursued, and no other, to this day: all the vegetable earth, with the immense sea productions, have been created since the earth was last formed. This I state

as facts: I know the earth was naked for some time after it was formed, and I see that

Every thing that now does live,

When dead, more earth and water give;

Hence earth and water did begin

To be produced by each dead thing.

Consequently the earth was without form, and void. Various things being mixed and held in solution for time immense, appears to have produced the first matter, to make the first formation; which when done, I have no doubt but a new creation took place to suit thereto, and things grew on the former worlds, to produce the things we now use, which is so concealed in the bowels of our earth; one grand cause appears to have done the whole.

The granite or gravel country appears to proceed from a former creation being revolutionized over and over again, while in a liquid state, and in atoms, and it appears to have been so hot at that time, as to form the liquid matter into gravel, even as we now see the granite clay; it appears to have been formed just in the same manner as we now see hail,

snow or rain formed from water. The fine clay, where no gravel is, and also the soft slate, appears to have been once held in solution as foul water, and each is now coloured as the minerals the water produced, done by the grand agents acting at the formation: the sand-slate, and some sand-stones appear to have been once sand, formed in the same manner as the granite; while the sand-stone about Bristol and Bath do plainly appear to be the wrecks of a former land and ocean, or of a former planet, as it is exact in likeness to the bottom of our sea at this time, where we find the wrecks of our earth carried there by two violent floods, which have fell on earth since it first appeared; these wrecks are similar, only not in stone, and do appear to have been produced in the same manner. The lime rock, &c. most plainly appears to be the last marine creation, in seas of a former world; the former sea must have been full of shells, living and dead, and other productions, for it to form such immense bodies of lime rock, &c. as we now see. All these things were once in existence in a former sea, but petrified at the last formation of our earth when it became fire.

It appears, that the first thing that was created was Divine seed; which Divine seed was to produce living creatures, whose dead bodies produced the first matter, which went in atoms for time immense,

perhaps millions of millions of years, and was then held in solution, all in vast clouds laying at rest with the grand cause; as nothing was then in motion, hence creation went on in space, with Divine light, all at rest, until there were sufficient materials for a formation of worlds, or until it required a new regulation, according to the grand design;

And when all this was finely done,
The electric fluid form'd a sun
As its grand seat, there to command
Material worlds, all then in hand.
Grand light do cause swift motion great,
Motion do cause both fire and heat.

Hence it appears that all things proceed from God, by his creating all things from Divine seed, or nothing; he being the life of all created beings.

Hence light is God, 'tis plain to see,
Nothing but light at first could be.

I call it reasonable to say thus for several reasons; creation still goes on in the same way, and no one can explain any other way; all the surface of the earth is created or made in this way since the last flood; say two feet in thickness all over the surface of this globe; while the new creation of matter in the sea and ocean is also immense, and all is still going on in slow pace; and as there is no other way that matter is made or created; and as the lime rock was once sea productions; and

there being so many circumstantial evidences, I place it down as a clear fact, that the earth was made from creation, as said by Moses.

Shell fish, now living in the sea,
 Produces lime—'tis plain to see ;
 So iron do in all things grow,
 Hence that so plentiful is now.
 If worms, or fish in water live,
 When dead, they do some matter give ;
 By this 'tis plain how things went on,
 And how all things at first begun.

We see plainly that stones, and all other things in the earth were made, and also, that some stones were in a liquid state, while others do appear to have been in a fluid state, and some really turned to metal in the bowels of the earth ; some appear to have been created in water, while most all appear to have been finished by fire, except the clay, which the fire did not act on. Again, we find the earth has been in a different form to what it now is, as we find immense quantities of sea shells and other sea productions, situated on the highest land, and in bodies of rocks, where it is impossible for them to have been with the earth in its present form ; hence I conclude, these things were in existence before the earth was formed as it now is, and these bodies were thrown together at the last formation.

SECTION III.

The Formation of the Earth, and its first Shape, and how finished as it now appears by a former Flood.

THE Earth and seas appear on the first view to be all chance, all confusion, and irregular, but on examining it more strictly, you will find the whole earth and sea, with all things on or in them, to be a grand designed work of the Almighty, and all placed in the nicest order and regularity imaginable, and not as some say, convulsions of nature, or chance: most things can be accounted for in a reasonable manner, if the whole is strictly looked into; indeed, the whole, when minutely examined, appears to be designed for nothing less than as a place for God himself to reside on, even in all the creation, for different purposes; and all things in the earth and sea, appear to be made suitable thereto, one way or another. The earth is composed of various stratas; here thousands of acres of soft granite, suitable for tin, &c.; here thousands of acres of the same granite, formed into

rock or moor stone, suitable for buildings, &c. ; here thousands of acres of other clay in its atomic state, for various purposes ; so soft blue slate, suitable for copper ; hard slate, for covering buildings, houses, &c ; lime rock, and marle, for manure, &c. ; coal, for fuel ; iron, lead, &c. for utensils ; gold and silver, to stimulate us to industry ; with various other sorts, all for some good purpose ; and most of the surface of the earth is fit for agriculture, if we are truly industrious, or if we could be left to improve it for our children ; even all is so, except what was intended for grand divisions of the earth, that no man might aspire to the whole. And after the grand cause had created this earth as it now is, all these various sorts were placed together, and in such order as for all the necessaries in its bowels to be within our reach and knowledge : first the earth was created, then formed, and then finished with water, to show where these necessaries were, and then left in form with hills and vales, as we now see it, except no seas, cliffs, or harbours, until the last flood.

At the formation of this earth, it appears the sun altered its position, perhaps just as falling stars do now ; when the former worlds, having lost their conductor, rushed together, and formed this earth, just as rain do fall at this time, when clouds do lose their conductor, the lightning ; or as mankind

and all creation fall, on losing that ray of light within them.

Materials—at Divine command

Rush'd together, and form'd this land ;

Vast matter was together hurl'd,

And then was made this present world ;

Made from others, just then destroyed,

So their materials were employed.

Not in confusion, as 'tis said,

But all was most divinely laid.

The earth, when first formed, must have been involved in water, as all matter rushed together ; and at the same time, the earth must have been fire by the violent motion, just as we now see balls of fire formed by lightning in the air, in torrents of rain ; when the earth as fire, drove the water in the air, and the grand agents being set in motion through the earth by fire, kept the water in the air, until these agents finished the bowels of the earth in the most regular manner, even as we now find it.

The waters appear to have rushed off towards the pole, hence stratas point that way : sand was then formed to sand stone, granite clay to moor stone, while some was turned to metal. Chrystals came forward according to the water that was dried up, which water was according to the quality of the earth.

While the vegetable trees, &c. of the former world was turned into coal, by being smothered as we do charcoal ; so the more inflammable matter was thrown together for burning mountains, and all did get a heat sufficient, according to the design of the grand cause, while a great part of the earth remained as clay, untouched by the grand agents ; had these acted so here, all would be stone ; but this remained in its atomic state, only pressed close together.

All of different qualities,
 Hence various things in earth you rise.
 If salt water, salt mines you'll find ;
 If hard water, there's lime combin'd ;
 If things petrified, or half-done,
 Then, there bath waters warm will run.

By the motion of the earth from east to west, it appears the agents passed off in that direction, which caused most lodes to point that way, while the northern veins, or cross lodes appear to have been made since the others, and at the cooling of the earth ; as they do leave the others here and there, and appear as water crystalised, attracted by the pole. The cross veins in all stones that go here and there in all directions, appear to be water crystalised according to the quality of the stones or water ; as when the earth was less hot, it began to crack, just as fire houses, or hot stones wil

now on leaving out the fire, and this water crystallized in these cracks or crevices; hence they are now so found; while some opened so large as to remain so to this day. Some caverns which are deep in the mountains, appear as the passing places of the firey agents through these mountains after the rocks had cemented together on the top, which is since become a passing place for water, such as now issues from the west side of Clifton, near Bristol, and many other places. I have no doubt but these shattered the stones there at that time, when the torrent forced its passage, just as gunpowder does in rocks. The surface of the earth must have been in motion at this time, by these agents leaving it; hence some stones are so round near the surface. And when the earth was formed, there was highest land, high land, low land, and lowest land; but no vallies opening to each other, nor abrupt mountains, as we now see: the lowest lands soon became the Ante-diluvian ocean; the low lands soon became the finest, which were drowned at the last flood, and are now seas and harbours; while the high land and the highest, is what we now inhabit; and the highest land at first still remains the highest: hence all rivers begin from thence to flow or have their source. When the grand agents had finished the earth, they then formed the atmosphere; when torrents, or rather

a solid body of water fell, and again issued from the earth for a considerable time, even until it finished the vallies as we now see them, tearing up the whole surface, so as for all the great rocks and rocky mountains to appear, by the torrent washing off the softer particles around them. The irresistible torrent filled up the lakes, and broke over the lowest place, and kept its course where it first formed, so as to make all the great vallies and lesser vales, which formed all the great mountains and lesser hills, and at last, rushing on to a lower place from one part of the earth to another, made the old ocean.

From ev'ry part the torrent hurl'd,
Each other meet from world to world.

Vast lakes did then accumulate, such as the Mediterranean sea, the Black sea, and the Baltic, and so smaller ones; all bursting over the lowest land: had there been any land lower than Gibraltar, in France or Spain on one side, or in Africa on the other, then the torrent would not have burst through at Gibraltar, but would have forced itself at the lowest place. So the same at the Dardenelles; if any place had been lower land in Europe on the one side, or in Asia on the other, it would not have burst at the Dardenelles. So the same with the Baltic, Clifton, near Bristol, and all other places, great or small; it burst over at the lowest lands, and the fragments were carried to a lower place:

While deep in - land the Caspian sea
 Secured by iron mountains lay.

Hence we have in-land seas. But the falls of Niagara part gave way, as the rocks were deep imbedded and being nearly impenetrable, they partly resisted this mighty torrent;—hence we have waterfalls.

But if the torrent met with rocks, that the water could penetrate; then it became a deep ravine, just as you see at Clifton, near Bristol; Linton, or The Valley of Rocks, west of Bristol; St. Blazey, near St. Austle; and various other places, were all done by this torrent, having lower land near them; and every valley was as high as the sides now are. Wherever you see a wide valley, there it is soft land; and if a narrow abrupt valley, there it is hard land; as one gave way to this torrent, but the other resisted it. It fell and issued from every crevice of the earth, tearing up the whole surface, that even the hardest rocks could not resist: as we find that from several feet to several fathoms deep, the whole face of the earth was in a boil, just as pease in a boiling pot, or pebbles under a water-fall; just so were the smaller particles in motion around the larger rocks: from hence came the numerous stones and vast rocks of all sizes so round, on and so near the surface, even on the very tops of the highest mountains; here the peb-

bles of tin ore are as round as pebbles on the sea shore, by means of the torrent falling on these mountains, and the rocks scattered all over the mountains, broken from their beds or cores by this great torrent: if these were on a gravel country, the foundation was daily washing away, and the rocks tumbling over and gliding down the hills, with the other fragments which were boiling around them, when one vast rock got on another rock whose foundation was not broken away, hence came the logging rocks; but if the foundation of the under rock was broken up, away they went with the other fragments, down the hills. Indeed, we have proofs that the torrent was so great, as to carry immense rocks of scores to hundreds of tons weight, from the mine, or quarry, or core from whence they came, many miles down the hills; and lesser stones far into the present sea: the present sea was low lands at that time. We know each rock and stone, from whence they came, and what hill, quarry, lode, or branch they proceeded from; even down to small pebbles.

And while all this great work was on,—all vallies making, straits breaking through, torrents rushing from world to world, and pole to pole, to form the ocean, wearing the rocks so round and scattering them about, tremendous mountains appearing: even while all this was in doing, a total darkness must have been on the whole face of the earth and deep; and the Spirit of God, the great Sun, must have shone on the face of the waters; then in the air.—And when the torrent ceased, a mist must have went off from the earth.

When Light burst forth most grand sublime,
And diamonds glittered from each mine;
The earth quite naked to the sun,
No living thing was then thereon,
All naked every hill and vale,
Not one on earth to tell this tale;
But so it was I'll say again,
From certain facts I this explain.
Hence by this flood all things we find,
By the Supreme 'twas all design'd
Then here the naked earth appear'd,
Wonderful to conceive how rear'd,
But so it was in this way done,
As clear to me as is the sun.

SECTION IV.

The Appearance of the Earth, when Light first shone upon it.

WHEN the waters left the earth, this earth must have then appeared dreadful, indeed not fit for the human eye to see, or any of the creation to live on; and I expect not pleasing to, nor intended by the Almighty to be left so: as the bowels of the earth were full of necessities for man, and the use of man, long before man was made; therefore man must have been designed, before the earth was made. It must have been some time before the earth was fit for the creation, as the surface was not fit for Divine seed, which must have been the first thing created after the earth appeared: the naked mountains must have appeared dreadful; the naked hills, great and small, of various colours, some red, some white, some black, some blue, some yellow, and many of these colours to be seen at one view, a few miles distant; which was so at St. Austle, in Cornwall; even as stratas are, a few fathoms deep at this time, so did all hills and vallies then appear; with the fragments of all the lodcs,

rocks, and chrystals, scattered on the surface ; no grass, no shrubs, no tress, nor one creature nor living thing to be seen : all naked mountains, naked hills, naked plains, and naked vallies ; the whole earth one grand desert, and must have remained so some time ; with torrents of hurried waters issuing from every hill, and running to a lower place, until it came to the new ocean ; and rocks scattered here and there, that even some mountains were covered with rocks, broken from their bed or quarry by this great torrent ; which rocks were still gliding down the hills and mountains with the other fragments on the soft surface ; while other rocks were only just seated as logging rocks on those rocks whose foundations had not given way to the torrent ; and other rocks were settling, half covered on the soft surface of the broken earth : no creature could stand on the surface of it at this time, unless it was on these rocks, or on rocks that the torrent could not penetrate ; as the whole earth was as soft as mud for several feet deep, particularly on all plains and low land : no sea at this time, the rivers of France and England did meet in one great river running to the ocean, even where the great currents now are : so the rivers of Europe, Asia, and Africa, did meet in one immense river in the Mediterranean, and from thence to the Straits of Gibraltar, and continued its course to the

ocean; the old ocean came no farther than where it is now unfathomable, and there the fragments made the soundings level from Ireland to France: so the rivers of Africa did meet the rivers of India where the Arabian Sea now is, and made soundings there in the same manner.

If no seas were, as it was then,

Rivers would find their course again,

In their old track.

We find the terra firma of every country, with its lodes and veins, to continue regular, whether it is twenty thousand feet above the level of the sea, deep in the highest mountains, or two thousand feet under the sea; all is regular in the bowels of the earth after a few feet deep, and so under the sea, even as the finest lines that can be drawn; hence I conclude the whole earth is solid, and regular, even as we now find it in these places. It is not that the same lode, branch or vein shall be always the same metal or mineral, they all alter from one sort to another, according to the quality of the country that they pass through; hence lodes are mixed metals when the country or waters are of several qualities, and are pure metal when of one quality; and in the middle or carriers of these lodes or branches, you will find the crystals fixed in fæces, it being the passing place of the grand agents through the earth, and still appear to be

so; hence, when we see a fire ball fall on the earth, we judge a mine is there; also, you will find virgin gold, virgin silver, and virgin copper, produced malleable by the fluid or agents passing through the earth, formed and laying between the crystals, or going off in the crevices: and these same lodes do receive the water that falls on the earth, and are carriers for the waters from the mountains and hills, to the lands below; therefore every mountain and hill is a reservoir to contain water for the lower lands.

If high land does on low appear,

Depend you'll find that veins are there.

And from these lodes or veins the water is gradually delivered out of the earth, for the various creatures hereon existing; hence, whoever may have a hill by their house, by driving into it across the strata and veins, may obtain a spring of water; which is the best plan for watering many cities, towns, and other places. Flukings, are fine clay going across the strata and veins, which appears to be caused by the agitation or rubbing of one part of the earth against another, by which a fine clay was there produced, that do raise the waters or springs on the tops of mountains; without these, no springs could be there: and the earth not settling exact as before the agitation commenced, accounts for the veins being heaved here or there, more or less,

which we call a fault, and must have been made since. The qualities of the atoms appear to be duly arranged and divided before the earth was formed, so that no one country should have all the good things, and others none; all was as designed.

We find stones do not grow, as we find the fragments of veins, lodes, and cores of mountains, eighty feet deep in the sea, laying on terra firma, and exactly like, and *are* some of the same veins, lodes, &c. which are now far distant in the mountains; these fragments were washed there at the very time that the vallies were made, when the earth was formed, and when no sea was here: hence stones do not grow, as they are not altered since that time. Had there been seas here at this time, we should have had no harbours; because the fragments of the vallies would have filled all harbours, even far into the sea: and if an ocean had been at first, all seas would be shallow water, by the immense fragments from the vallies; as it would prevent the fragments from going to a lower place. The vallies of Europe, Asia, and Africa, would have levelled the Mediterranean; so these from Germany, France and England, would our channel; and so at various other places. The fragments would settle just as you find the low land of Egypt, and at all low countries near the sea; these low lands are all accumulated and made since the last

flood. And by the lesser torrent being a help mate to the greater, caused the turning or meandering of most vallies, which so did form the angles of mountains, while some turned to soft ground, and others were thrown off by hard ground ; these three things caused all the turnings and currents on the land, seas, or ocean ; you will always find deep water where you see high land, as low lands being so near, the torrent rushed to the low lands, which caused the high land to appear so abrupt ; so you will find shallow water near low land, as the torrent did not go off so very rapid.

This appears to have been the state of the earth when the torrent left it ; which torrent formed all the great mountains and lesser hills, by rooting up all the great vallies, and lesser vales, even all high and low land, where the sea and harbours now are, and carried the fragments to where the ocean now is. Not one creature, nor any thing, could live or exist at this time ; in turning over a great part of the county of Cornwall, there is no sign that any thing did live at or before this ; had any thing lived, we should have found some stones, or bones, or some things of the antients in the tin ground. Some time must elapse before any thing could grow, to support any living creature ; especially as there was no mould nor soil for things then to grow in, nor any rotten vegetables to make any soil : the

great sun must have had some time to dry up the earth, and bring things forward from Divine seed, on the barren earth, after the seed of vegetable things was made, for the animal creation to live on ; this must have been done long before God made these very beings that were to make it their food : all must acknowledge this—nothing could exist without food ; no food could grow for some time after the torrent left the earth, as stillness must have remained for some time before the last creation, as the ocean was foul water, which no fish could live in, and the mountains were a mire from several feet to several fathoms deep ; look at every new-cut road, or at the edge of every cliff, and see how deep the surface of the earth was hurried, from one foot to twenty, according to the hardness of it. And except it was impenetrable rocks, no where else could any creature stand, until it was dried up ; therefore, there could be no creation for some time.

Ell-vein lodes are bodies of granite forced into the kellas and thence dividing it. These lodes or bodies are full of veins, which do run and the stones do break in the form of the letter L, hence its name ; these do appear to be caused by a body of granite water, forced in between and dividing the slate country, done at the formation of the earth, and do appear as the carriers of tin from

the granite country, into the kellas or slate country, as we find there is no tin nearer than about a mile north or south of the granite country, which joins the kellas, both of which runs about east and west. These Ell-veins, after crossing the kellas about that distance, takes a course east and west like unto other veins, and do then form the excellent cornish free-stone, such as St. Austle tower, and others, are built with.

This was the state of the earth when finished, and here we may make a grand pause ; all the earth quite naked, no living creature on it, nor any thing for any creature to live on, and another sort of Divine work to be done—a new mortal creation, to suit the new earth and ocean.

SECTION V.

*State of the Ante-diluvian World, explaining
where Paradise was, with its four Rivers.*

AND when all this was done complete,
Then God on earth did take his seat;
All in a fine creation new,
Which God did will as hitherto;
And as provisions He wil'd on,
So things to suit then forth did come:
All were brought unto perfection,
Under His Divine protection;
Here to increase and multiply,
Hence all things so on earth do lay;
Even the least thing, you can see,
Knows how to act and where to be,
Each knows their food as well as we;
So where to stay, and where to roam,
When to go out or, stay at home:
All creation is in one line,
In every head God sits Divine.
Things e're so small, yet here thou art,
And to each thing dost sense impart;



Hence birds do sing so sweetly here,
 And fishes sport in rivers clear.
 The seed Divine, as will'd, did grow,
 As a plantation new and low ;
 All from new seed again began,
 For every thing, as well as man,
 And did come on as now we see,
 Hence all things so was caus'd to be.

As God willed on provisions, so no doubt creation came on to perfection, to make use of it ; and so will continue till a new formation is required. I expect, that the warm and finest part of the earth, soon got covered with grass and young trees, and that creation began there : it appears that nuts and fruit were the first food for animal creation ; which, no doubt, were created, in one and the same place, to suit each other : how curious must it have been to see the first innocents partaking of the fruit : and these things soon produced vegetable earth or soil.

I now leave you to contemplate Nature's beauties in every state.

Read Newton, Thompson, such great men,
 Do far excel my simple pen :
 Hence a farewell, I drop this theme.

The soil of every country, is good or bad, thick or thin, according to the vegetables it produces ; which vegetables are agreeable to the quality of the

earth, soil, or surface.—On poor white clay, or poor gravel countries, it is black peat, as nothing grows there but black heath, and poor dry vegetables, which in length of time, from these rotten vegetables, the soil was produced. This soil is sometimes very thick, which is by means of the great quantity of these vegetables that have grown and decayed there; no cattle making use of it.

Some soils are very thin, owing to the very few vegetables that have grown there since the formation of the earth; particularly in copper countries, the vegetables are very few and poor; consequently, the soil is very little, dry, and unproductive; while other soils are very thick and good, owing to the quality of the earth, and rich vegetables, growing and decaying, and the worms heaving up particles of the earth amongst it.

It appears that the surface of the Ante-diluvian earth was land, double as large as the land is at present. All that is now sea, about one hundred fathoms deep, was then land; hence it appears to have been all land from America to Greenland; from thence to Iceland, Shetland, on to Norway. So, from Ireland to England, France, Denmark, the Baltic sea, Mediterranean sea, Black sea, with a great part of the Great South sea, from China to Japan; so on to New Holland; from thence, to yonder India, across the Bay of Bengal, to neare^r

India, and then to Arabia and Africa, where the land of Paradise and the Garden of Eden stood; situated at about sixty five degrees in east longitude, from London, and about fifteen degrees north latitude, which is now the Arabian sea. About this place the four rivers mentioned by Moses did join:—

India's Nerbudda is Pison,	}
From whence fine gold and diamonds come;	
Hence Hivila is Indostan,	
Or India, we by either name	
Now call it, yet 'tis still the same,	
Now England's glory here do reign,	
And sends its riches o'er the main;	
Gihon river's the Red Sea,	
With Hawash in Ethiopia;	
Which do compass this land about,	
As Moses said and plain told out:	
The Indus is the Hedikel,	
East of Assyria, plain do tell;	
While Euphrates is still the same,	
And still does go by the same name:	
When no seas were, all these did meet,	
Where Eden's garden had its seat;	
If seas were gone, 'tis very plain,	
Rivers would find their course again,	
Which now is easy to find out,	
By tracing well each current stout.	

In Arab's gulf there once did stand,
 Eden's garden on finest land ;
 All these rivers there did meet,
 And wash'd this garden then so sweet ;
 All the sweet spice of Arab's land,
 In this garden grew so grand ;
 Though now o'erwhelm'd by Noah's flood,
 Yet still can find out where it stood.
 Moses's account was so correct,
 That a false one it will detect ;
 Hence search the soundings of each river,
 You will find this true all together ;
 Where they do meet in Arab's sea,
 There you will find this place to be ;
 This proves my story to be true,
 Which since Moses none e're could do.

The land of Paradise extended south, as far as
 where the present soundings are found ; and as the
 ocean was so much smaller than at present, the
 atmosphere must have been much more serene ;
 hence the great age of the antients : by this it ap-
 pears the land of Nod was the nearer India.

SECTION VI.

Noah's Flood—Cause and Effects.

WE have various proofs of this flood, as well as of the former flood: there was no sea here for a length of time after the vallies were made, and the hills and mountains formed; and where the sea now is appears to have once been the most beautiful country, it being so much lower, and so much more sheltered than the present finest land, that we now enjoy; consequently, all such countries as Lower Egypt, Holland, and all low land that is near the sea, are formed by an accumulation of matter, since the sea, or last flood came here; the old original land of these places are even as deep under the present surface, as the sea is now at a few miles distant from these places: no terra firma can be found here unless you sink as deep as the sea is at that distance, when you will pass through the round fragments of the first torrent, and under these there is terra firma; and if any metals are in the country where these rivers came from, you will find some relicts of them in these fragments, as they are mixed;

being part of every hill and vale that the first torrent ripped up, or made; and by following this old river place, up the vale, you may discover the mines of any country, by the discontinuing of these metals in the fragments, there is the mine in terra firma, these proceeded from; and by searching there, you may find the veins of metal, like as is in the fragments.

Besides the various regular sorts of strata, in terra firma, which are all according to the nature of each country, and all beautifully done,—the sandy bottom of the sea, and surface of the earth, has various sorts. Regular lands has three sorts of strata; the first is vegetable earth, which has been all created since the last flood; the second is mixed earth, broken from terra firma, by the first flood, with a layer of small stones on its surface, caused by, and is the full depth the last flood penetrated, after washing away all the vegetable earth of the Ante-diluvians; the third is under these, which is terra firma. The sides of hills have one strata more in addition, which is the terra firma giving way to the inclination of the hill, which is often inclined contrary to the regular veins below. The beginning of vallies has one strata more, which is the fragments of hills caused by the first torrent; this is the bottom of an ancient river, although no spring or water is now there; this strata lies on

terra firma.—Deep vallies has still more stratas ; first, is these fragments continuing on terra firma ; second, the subsiding of the hills laying on it ; third, peat, the vegetable earth of the ante-diluvians, with their trees, of all sizes, laying on this peat, all thrown down by the last flood, with quantities of nuts, leaves, moss, &c. fourth, is various mixed fragments of clay, &c. accumulated since the last flood, which is very deep in low lands near the sea ; fifth, is the vegetable earth, on the top : and if it has been a bog, a quantity of peat is there. If you sink in a harbour, or on low lands, where the ancient torrent ran, you will find, first, water, sand, or mud, according to where you sink ; say, first, through water ; second, sea sand ; third sea mud and shells ; fourth, rotten leaves, &c. with moss, now perfect, which drifted into the harbours when the sea first came here ;—very small shell fish is in this : fifth, vegetable earth, with trees and nuts laying thereon ; some places are hurried by the last flood, some not : sixth, land that subsided from the hills, or mud from the foul sea, which settled on the fragments of the first torrent ; seventh, these fragments still going to a lower place, at the rate of twenty or thirty feet to a mile, on terra firma, and which we are now following, eighty feet under the sea, which before this time was the finest country : sometimes, above the fragments, we find

men's skulls, deers' horns, stone pick axes, and various other things, but very rarely. If you sink an iron shaft in the sea, on rocky ground, you are immediately on terra firma, as this was high land, before the last flood: and as it is here described, so it is the same in every part of the earth and sea; and, as coals are the wreck of a former vegetable world from trees, &c. so, deep black peat, with the trees, nuts, &c. are the vegetable earth, or surface, of the ante-diluvian world; while the present soil and peat, on, and near the surface, are the vegetable and animal earth, created since the last flood.

It appears, that when the earth was first formed, that it was all land around the arctic circle, no opening to Bherings straits, nor from Norway to Shetland; so to Iceland on to Greenland; and if so, then it is impossible but that such a flood must have happened, if the foundation of the great deep gave way. As the high land of Russia, even some in to the 40th degree of North latitude, do cause vast rivers to empty themselves into that basin, enclosed by these high lands, so it is the same in North America, which compleats this circle; the consequence of which is, the waters must have accumulated in the arctic circle, so immense as to over-whelm and break somewhere. The sun was constantly exhaling the waters from the other

regions, and dropping it into these rivers. It appears to have first broke over from the Copper Mine river to Hudson's bay ; and so to the interior lakes of the St. Lawrence river ; and, also, from the White sea to Petersburg ; hence, I expect, this is partly the cause of these lakes being formed between each of these places : but by the great pressure of the water so accumulated, and by the burning mountains of Iceland, or others thereabout, which is tremendous, it appears to have caused the foundation between these places to have given way ; or the foundation of the great deep was broken up, when all the fine, low habitable world was overwhelmed and drowned, and so remain to this day ; no creatures escaped, excepting those on the high and highest lands :—by this bursting,

It drown'd all lands that's low and fine,

But left the high, and hills behind ;

Here some creatures did escape,

Of ev'ry sort that God did make ;

Hence ev'ry isle, that yet is found,

Has many creatures on that ground ;

Those on high land, there found refuge,

And did escape this last deluge.

It appears very plain, that this deluge rose the water about one hundred fathoms ; which made all the seas and harbours, at that, or a less depth ; and left the high lands as we now find them : and soon

the sea, by its violent motion, made the cliffs and creeks as we now see them; but the water never rose any higher than it now does: indeed, the sea is still rising higher by the great accumulation of matter there. This flood do not appear to have made much alteration in the land or vallies that escaped. It appears to have only washed off the vegetable surface from the hills, so as to cause a layer of small stones to appear. It did not cause any new layer of tin in the vallies, as the first flood did.

The ground of this work will prove that creation is not produced from the earth, but that earth is produced from creation; hence the earth is only materials regulated, which was before created; and as timber is produced from trees, trees from their seed, and that seed brought to perfection by light; so it is the same with all things; hence Light is the First Grand Cause of creation—earth and water is the produce: earth is acted on, while water is a grand instrument in the power of Light to act with. Fire is a thing heated, produced by motion, which in many things, is Light concealed, such as coals, candles, &c. When Light is gone, motion ceases, and the thing heated gets less hot—hence there are but three Things in the world:

GOD, CREATION, & MATTER!

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